

M1553
Tuesday, March 18, 1969
Boston
Group III
Boston Series, tape 3 of 5

Mr. Nyland: Oh. Yes, you have already started with the machinery. It's working, huh?

Person: You mean I'm going to have to do splicing?

Mr. Nyland: No. The beginning is not important, it all depends how we end.

So, tonight is the third meeting of that particular series that we talked about in the beginning, and then we said there might be three or four meetings of this kind. And this being the third, now there will be two more—four and five. Your first two meetings I spoke most of the time in order, you might call it, to lay a groundwork of what is really a perspective for the ideas of Gurdjieff, and I promised we would now devote at least this meeting to questions, hoping then that in the meantime that what we have talked about might have given rise to some questions; or perhaps of those people who are new and have heard a little bit about Gurdjieff, that perhaps they may be curious or even anxious to find out a little bit more, partly perhaps to alleviate their prejudices or maybe following actually their curiosity of wanting to find out what is what about this kind of a method.

So we are now open for questions.

Questioner: Mr. Nyland, if it would be possible to tell about starting to Work.

Mr. Nyland: How to start to Work? May I ask you first, why do you want to Work?

Questioner: To improve myself?

Mr. Nyland: In what direction. I think it's very important, you know—that you know why, and what direction—because there are different ways in which a person can improve himself. If you find yourself on Earth doing this and that and having interest in a variety of different things, you can improve your mind, you can improve your feeling, and you can improve your dexterity. You

can still stay on Earth and become an improved person after some time, which may be a good aim—I'm not saying that it isn't—but the kind of so-called 'improvement,' if you want to apply that to any Work in the direction of Objectivity, it's quite a different direction. So I just want to make sure that you are certain what you really want, because if you think it's just an improvement of an ordinary being to become more kind, or a little bit more respected or that he even acquires a great deal more wisdom so that he really knows his way about, it is not Gurdjieff.

Have you read any of it? What's your idea then of improvement, and in what way do you want to improve.

Questioner: Well, I want ... I want to know how to Work on myself.

Mr. Nyland: Yea. Why.

Questioner: Because I don't want to be asleep the rest of my life.

Mr. Nyland: No. Are you asleep? How do you know.

Questioner: Because I've tried to Observe myself, and I find myself constantly just ... not knowing what's going on?

Mr. Nyland: Why would you call it 'sleep.'

Questioner: Well I've ... from what I've heard of Gurdjieff's teachings.

Mr. Nyland: I know, but that's in a book. Because if you know that you are asleep, you also must know what it might be if you could Wake Up—otherwise the word 'sleep' has no meaning. Even if you say I'm 'unconscious,' you have to have an idea what it might be to be Conscious. I think you have to be much clearer about that, because it's nonsense to say that you are asleep. There are certain characteristics in a person who so-called is 'asleep', and what are the characteristics. That becomes important. How do you know you *are* asleep, or simply assume it because Gurdjieff says that people are asleep. What meaning has it for you, unless you experience it.

Questioner: Well, unless you experience it I don't see how it could have a meaning.

Mr. Nyland: Well, what is the experience on account of which you say that you are asleep.

Questioner: While I'm Conscious I Observe myself.

Mr. Nyland: Why would you Observe yourself.

Questioner: To find out what I am, what I'm doing. Why.

Mr. Nyland: Again, you have to clarify. Why do you want to know what you are. Don't you

know enough about yourself? No? You know you are asleep, you say. Don't you know a little bit about yourself—how you behave, when you talk to people what answers you will give them, what kind of experiences you have? That you're afraid of certain things, that you're courageous in another? That you are dumb sometimes, sometimes very clever; sometimes you're a little obnoxious, sometimes you're quite likeable? You know that about yourself.

Questioner: What's the reason in it. These things, aren't they the ideas?

Mr. Nyland: What. When you open your eyes to the rest of the world and you have contact with different people, don't you behave like a human being? Don't you find out what you are? If you're working in some way or other, or if you're studying or go to school or whatever profession you might follow, don't you know how to describe yourself? If I want a job, don't you think I ought to be able to sell myself because I can do this and that and the other so that my future boss will hire me?

We're all common, ordinary people, you know. We are just living—eating, drinking and sleeping and the rest. What's wrong with it.

Questioner: I know that I am going to die?

Mr. Nyland: Yea, I think so—everybody. You won't die yet, will you? You're still healthy and your rate—the rate of mortality—is around 60, 65. So you still have quite a number of years to go. Why worry about your death now. Life is still ahead of you.

Questioner: But if it's more knowledge, then you have to start sometime.

Mr. Nyland: But... Yes, but if it is many years to go, why worry about it.

Questioner: Well I ... who knows how many years there are.

Mr. Nyland: Nobody. Nobody. But, why expect it to be tomorrow. I'm sure you don't live that way—thinking every moment that you might die. Maybe once on a Sunday you happen to have the thought, for the rest of the week I'm sure you're not paying any attention to your death. But it's true, all of us are mortal. Hundred years from now I don't think anyone will exist who is in this room. But, what is it. I mean, why would I worry about dying when I'm full of life and I'm interested in this and that—and I have something to do for tomorrow and the next week, and vacation and study, becoming a good Man, having a degree maybe, having a family, children, five cars in the garage and so forth—what's the ... why think about dying!

Questioner: Well, what does this mean—having, say, a degree or a car or a family—when you got all eternity to think about it and you've got a life here.

Mr. Nyland: What do you mean by eternity. What do you know about eternity. Do they think in eternity? The assumption is that you will continue to live, so then don't worry about dying.

What I mean simply is, become a little clearer what you really want. If you say "I am asleep"—why. What are, at the present time, characteristics of your sleeping state. If you say I want to Work and 'improve' myself, what is it, I say, and what direction do you want to improve it.

Questioner Well, I want ... I'd like to find out what I am.

Mr. Nyland: That is good. That is good. But then I ask, don't you know what you are.

Questioner: No, I...

Mr. Nyland: Really? If you had to give a little bit of a life history—up to the age where you are now—in order to get a job, don't you think you could describe yourself? Don't you think you have certain characteristics, certain tendencies, certain forms of behavior with which you are familiar? Even you could describe yourself psychologically—what kind of a type of a person you are, how you behave in certain circumstances. When there is danger what do you do, run away if when you have to face certain facts—why you are you afraid of it—or are you adventurous? Or are you able to care, that you love animals? That you get up in morning and are afraid that perhaps the day might bring some dire result or just the opposite—that you are fortunate because the Sun shines?

Get out of your state. You are a young person, interested in life. What does life mean for you. Does it ... does it mean anything? Are you morose, pessimistic, cynical?

Do you know what I mean?

Questioner: I'm not quite sure. No, I don't.

Mr. Nyland: You don't know what we are talking about? Have you fun in life? Yea. So you don't always have to sit with a holy face? Can you laugh? Do you think about year death when you're laughing?

Questioner: Sometimes.

Mr. Nyland: Do you really? Are you sick?

Questioner : How do you mean.

Mr. Nyland: Huh?

Questioner: You mean physically?

Mr. Nyland: Yea, I think it's a sickness. When I am laughing I enjoy myself. When certain

conditions strike me maybe humorously, I don't think of death. It's abnormal, and I don't think you are.

Are you studying? What are you doing in daily life.

Questioner: Well, I'm doing some stuff.

Mr. Nyland: Huh? What.

Questioner: I'm ... I go to college.

Mr. Nyland: What?

Questioner: I'm studying business.

Mr. Nyland: Business? And what kind of business are you going to go into.

Questioner: I'm not.

Mr. Nyland: You won't?

Questioner: I'm going to try to teach.

Mr. Nyland: What do you want to teach.

Questioner: Anything.

Mr. Nyland: No, not anything. Really? Well, do you like young people to teach, or ... you know what you want to teach? What are your ambitions. Any particular hobbies, desires for doing certain things. What do you like to do.

Questioner: I'd like to find out what ... what's this life force I have in me.

Mr. Nyland: A light force?

Questioner: Life force.

Mr. Nyland: Life force?

Questioner: That's right.

Mr. Nyland: Are you interested in your life...

Questioner: Yes, very much.

Mr. Nyland: ...and you want to know where it goes? But it's here. You want to know after you die where it goes?

Questioner: I want to know what it's doing right now, and...

Mr. Nyland: Right here, sitting.

Questioner: ...here with me.

Mr. Nyland: Sitting, and you're breathing and you have five sense organs and you are perceiving and you're hearing, you're talking. There's nothing the matter with it. What kind of thoughts do

you have about your future, ten years from now. You want to teach—what. For what. Do you want to be happy? How will you get it. What is for you a happy state.

Questioner: Just the living is happy. I'm very happy to stay alive.

Mr. Nyland: Okay, so why worry about death. I always come back to that because you mentioned it, you know—I didn't.

Questioner: Because I'm always hoping.

Mr. Nyland: You're always what? Thinking about it?

Questioner: I won't always be living.

Mr. Nyland: No. That's right, everybody agrees.

Questioner: So that's why I worry about it.

Mr. Nyland: Why worry if it happens to everybody.

Questioner : I don't really ... I'm not worried about it. I know it's going to happen. I'm just ... I just want to know, want to know about it.

Mr. Nyland: You still have your life ahead of you. Don't you think you have enough time to think about it later, when you get to a decrepit old age and senility? Why worry about it now. You're full of life, you say, and you still want to teach and you have ambition.

Questioner: I'm not worried about it, I'm just...

Mr. Nyland: Curious?

Questioner: Curious.

Mr. Nyland: Yes, but we don't satisfy curiosity. You see, there's no reason to talk about it. Gurdjieff is not for curious ... curiosity seekers. Even if you say "I'm asleep" or even if you say "I have tried to Observe"—what for. There has to be such a definite motivation to become interested in something that doesn't really belong to this world. That it may be that because you are dying that you become interested in what will happen to you after death or that during this lifetime I have to do something in order to prepare myself for my death; but then I have to know that that what I am at the present time is not sufficient and for that reason I would like to know what I must do, and then I have the motivation that I ought to do something in this state in which I am, and even if I want to call it being 'asleep' I must know what it is—that I am asleep.

But when I am young, I am not asleep at all. I'm filled with life force; and it comes to an expression because I have an ambition, I want to make certain things, my life is ahead of me—I want to grow up, I want to have all kind of possibilities, including teaching—I have an aim in

ordinary life.

I don't think about Heaven unless I am morose, so a statement "I am asleep," it's nonsense. Maybe you don't understand what I mean. For me it's a very superficial question, it's just a little curiosity about Gurdjieff, and Gurdjieff is not interested in that kind of curiosity.

Who has another question. Yea.

David: It's not ... it's not a question, uh, but it's worth telling what happened this week after I saw you.

Mr. Nyland: No, that's no good because there are lots of people here who are new.

David: Okay.

Mr. Nyland: So we can talk about it a little later if you want to, David, but I'd much rather have people who came for two ... twice ... two times, who perhaps during that, when we talked about—last week or two weeks ago and the time before that—that certain ideas were touched that might have really meant something to you; so that the emphasis of that what we talked about, and what had a reason why we wanted to talk about it, might have started in you some kind of a question about yourself, and not just a superficial statement of saying that I am asleep, because it has no meaning whatsoever.

When we talk about Work, we mean Work in order to gain something that we at the present time don't have; and it may be that I am in a sleeping state, but then definitely it is not the accent—on that what I am asleep. I have a wish to Wake Up, and then I must know for *what*. So, I am interested if there are questions of that kind that concern you; that have to do with your life, with problems of a certain kind or really to see a certain depth or perspective in that what you are interested in and what has a meaning for you so that, actually, you come concerned about your life. Those are the questions that I think you should have, otherwise you're just superficiality squared. What is there that concerns you of your inner life. Gurdjieff has *that* to say, not just a couple of little words about Observation and the rest of it. What is it that is really important to you.

Yea.

New Questioner: In my everyday life I don't seem to have the control that I wish over the things that I am doing. In other words, contradicting thoughts come into my mind that ... or into my Being at different times, and then I realize that at other times that this is not what I am and I have another thought and I realize that I ... I am doing things or ... or superficially doing things and I

don't have the control that I wish over myself, and that perhaps I regret what I have done.

Mr. Nyland: Yes, it is right. That is the kind of a problem that really becomes important. You could ask yourself, why do you really want control.

Questioner: I would say it makes life a lot easier.

Mr. Nyland: No, that wouldn't be the ... enough reason. Because as soon as you want to make life easier, then I think you're also on the wrong road—unless by making it 'easier,' you understand something different.

I think a person who is, let's say, uncontrolled or doesn't know or is not reliable, who thinks one thing and does something else, or who makes a promise and cannot fulfill it or has contradicting thoughts or feelings within himself, he is of course not in equilibrium and, as a result he is not at peace with himself. So if you would say that I would like to have an 'easier' life in the sense that I would like to be more poised, that would be a perfectly good reason. You could also say I don't like these particular problems; these apparently come up without myself being able to do anything about it, and I would like to find out either that I eliminate them and that they don't affect me, or if they affect me that I know how to handle them. In that sense one says a person who is uncontrolled would like to be 'controlled'; to be able to do at certain times what he thinks he must do and then be able to do it, or that when his thoughts are conflicting he doesn't want the turmoil to go on in his brain but he wants to make sure that that what he thinks is, you might say, even the last word, or at least is something that is endurable.

And, I think you're quite right about that. If I were a person who had all kind of conflicting ideas and one day I thought one thing and the next day I thought something else, I would be considered quite wishy-washy and definitely unreliable; and there is something in a human being which realizes that if he is that kind of a person he is really not a Man as he would like to become, and I do believe that in each person there a desire to grow up and really to become something that one can count on—that is, other people could count on—and that I mostly would be able to count on myself so that when I say "Yes" that it means that, and I will fulfill that kind of a promise.

You see... But, it's not a question of making it easier. Because the way we are going with all the different electronic machinery it is certainly made much easier for me; but if I am looking for an equilibrium and I call it 'peace'—peace of mind and peace of my heart—if I also am looking for eliminating the conflict between my mind and my feeling, if I know that that what I

wish to do I can do whole-heartedly or that when I want to do it and I don't feel like doing it that I still will have the strength to do it because there is something in me that forms, you might say, a certain degree for myself a standard to which I have to live up; that is, if I want to become a Man I have to be a Man with principles and certain characteristics that I would consider Manly belonging to me, and then when I look at me and I say I'm 'uncontrolled,' I say I'm not really behaving like a Man wants to behave, or should behave.

So that kind of a question is right, but you have to define first a little bit more; not to make it easier for you but to make it more understandable, or really to know what you are in reality so that when you once know that as a truth, and it is a truth which always will remain and it's not going to change five years from now, that at least you have something to stand on. So it does have to do with the possibility of the growth of a person, but the direction has to be in the development so that what I am is actually following a possibility which is now potential for me. If it is just a question of rearrangement of myself as I am on Earth and even if I say that it's a little easier if I could Wake Up, I don't know what I mean by Waking Up on Earth; unless it has a definite desire that when I am on Earth I know that I am bound *by* this Earth and that I can call a 'sleeping' state, and that if I am interested in freedom for myself that then I could consider that a state of being Awake. But I would have to define it.

So the question now is: What to do if I say I am uncontrolled and I don't want to be uncontrolled. What is your aim in life.

Questioner: To be able to have as much control over myself as I can.

Mr. Nyland: Yea, but how you see yourself as a Man. Could you give a definition of what you consider a Man as he should be? What should he be—what kind of a Man—fifty years from now. Let's say at the end of your life if that's the end, what would you have liked to accomplish, and what would you like to be. If you imagine or remember your grandfather or your father or whoever it is that you know is 60, 70, 80 years old, are they the kind of a Man you imagine you might be, and is that kind of a Manliness that you remember, is that desirable for you. How would you describe a Man—in this life.

Questioner: A Man who is at peace with himself, who is able to live up to his ideas, who is able to control himself.

Mr. Nyland: How would you set about it; because now you have defined what you want to become and you find yourself at times uncontrolled, what would you do.

Questioner: Well, the first thing I have been able to realize is that I am a little bit ... well, I should say not as much in control as I would like to be, and then it seems that it's just a matter of approach to improving.

Mr. Nyland: Supposing then that you find out that you are uncontrolled in some action. Would you call it 'uncontrolled' when you fly off the handle and get angry? Would you call it uncontrolled when you say certain things just because it happens to be in your mouth? Would it be uncontrolled when you are impulsive and you use your hands and so forth to hit someone? How do you describe uncontrolledness. There are different ways of describing it. If, for instance, my mind is filled with all kind of thoughts which happen to come in and I cannot control—that is, I cannot refuse them when they come in, or when they are there I cannot put them out—I don't know what to do with it or to handle ... how to handle them. That's a form of being able ... not being able to control my thoughts.

Control, if I want to, requires a definite mastery of a situation; and the situation may affect me because I happen to think or I happen to feel, or even certain activities, so the controlledness must come from something that is controlling, and what would control you.

Questioner: It would be something which you have permanently which is part of you and doesn't ever change.

Mr. Nyland: How would you go about it. For instance, I can say that my mind ought to be able to control my activities. If I say "Lift my arm" I can do it, but if I am impulsive my arm is lifted before I know about it. You think it is possible in the brain to develop something that could actually be a controlling factor?

Questioner: It doesn't seem so, because it seems that your brain develops these automatic habits too.

Mr. Nyland: Well, usually when it's automatic the brain is out of it. When it's a habit your brain is not functioning. So the brain may lead to it, but then the brain eliminates itself. If you bring it back into a non-habitual form of activity, your brain of course will have to come back again and start to control it, but I think there are many things that I can control, particularly when they are very simple. I can control to some extent hunger by telling my stomach not to talk. I can control myself when I know that something is involved—that if I don't want to talk because, if I did talk I would spoil it—I will shut up.

I am quite certain that certain times I have impulses that I can follow, and perhaps need not

follow if I don't want to. If I want to be nice and kind to someone, even if it costs me something I think I have it within my means to be very nice. At a certain time when I know that I might get angry, I can turn around and go somewhere else. It's a form of control. I can control part of my thoughts. I say because I read newspapers I get all kinds of thoughts in my brain, I can control myself and say "Don't read newspapers." If I have a habitual way of smoking I can say "I don't smoke."

I think there's a tremendous amount that I can control, so you see I don't think that is really the problem. Because as long as I can believe that by a certain form of improvement that I can acquire a dexterity and continue to live on Earth ... and if I want to live on Earth and as I live and I have experiences, I will acquire a certain amount of maturity. The maturity will teach me how to control. I still may remain impulsive, but I won't be as obnoxious as when I am young and I just talk-talk.

You see what I mean. You have to define a little bit this 'controlling'; because that is just a little bit of a manifestation that happens to be here on Earth and I think of uncontrolled or a controlled person, it's quite easy to live with as long as you know it. They won't put you in prison, you know, when you are acting uncontrollably. It's only when you become a menace to society, then they put you away somehow or other, or they give you a ticket. No, you have to be much sharper about the controllability of yourself. Simply that you don't have thoughts that you don't like or that you do have them, or that the thoughts start to interfere with other thoughts, it's not so difficult to live with them. They don't make you suffer, do they? It's a little uneasy sometimes, but since many people are like that and you are judged very often ... whereas someone else has experience he looks at you he says "Well, he's uncontrolled" and then he says "Well, so am I," then you are again on equal ground.

Something else has to be within oneself that one knows; and one starts to compare it with that what one says "I am not what I wish to be," then I must define what I *really* want to be. And that is why I ask: Can you define what is a Man—as definition—if that is what I want. It's not necessary that I can control myself. I don't think that is a Man. It is an adjusted Man who can control himself, I don't need anything special. There are many things I can learn as I am going through life, a tremendous number of dexterities. I can even learn to play piano. I can devote all hours in order to learn French or Russian or something of that kind. I can learn even, with enough study, how to fly to the Moon.

I think you have to make a little more distinction of what you really want. And that, of course, has to be based on the fact what do I 'know' about myself, and when I say the 'controlling' factors, what is it that makes me uncontrolled, and at times when I know I should be controlled, why can't I be. I think the distinction within yourself is quite different. It is not in the superficiality of a controlled or not controlled human creature. The balance within oneself has to be reached because a Man is twofold: He is an outside Man in reactions towards the outside world, and he is an inside Man in that what he really is. And he knows that; and I think it is quite clear that a Man has an outer life and an inner life, and that the question of controlling has to come, that something of the outer life which is not controlled perhaps could be controlled by something that is within and then has enough force to counteract the uncontrollable acts of myself to the outside world.

I think you have to have a much clearer picture of what a Man is and what he might become, and you have to start with the idea: What am I really, and to what extent am I made up of a variety of different parts; and is everything of me on the surface or is there something else that I call an 'inner life,' or perhaps even if you say a 'spiritual' development within myself, or something that may be an increased feeling or perhaps within oneself a definite relationship towards other people which I call an 'emotional' quality; or that what I am as Man as part of humanity, and do I feel in any sense related to any other kind of a form of life as expressed by human beings or animals or plants. Or, what is it in me that is alive and what do I expect of this life in me—what will it become—and what is it that I say *what* is a Man, to what extent can I define a Man as a *form* in which my life, as it continues to grow or it continues to exist, will then become manifest.

These are the problems that should concern one, because those are the ones that will stay as problems. If you don't solve them they will remain with you. Uncontrollability is just a little bit of the outside surface of something that happens to be a little bit of a manifestation, and it is not so difficult to live with it, not even for yourself. There are many characteristics of a person that one can make an adjustment. I can say "Sure, I lie a little bit, I fib and I cheat," but I know why I do it and it is not serious, and if I really have the money I would pay it back but for the time being I don't as yet because I probably ... I got it from someone who doesn't need it so therefore I don't have to pay it back. And all these kind of things that I will consider with my Conscience; I say I will tell someone this and that, and I won't show it on my face; when I play poker, of

course I won't show it, because why should I play. There are lots of things that I consider characteristics, when they are understood by someone else they become equal and then I don't have the measure anymore; that I say regarding my own Conscience I don't have to worry about it because I can live with it, so of course I smother my Conscience.

There's much more involved in a human being than just a little desire to become more controlled. What is a human being as he is on Earth and the way he is ... and one says, "Yes, he is asleep," what does it really mean. Because it's better to say 'unconscious,' but that would presuppose that I know already a little bit about what it is to be Conscious. And where is my Consciousness going to be. In my brain? And, what's the matter with my brain. It's functioning beautifully and I have good memory, I can recall this that, I even have originality, I can be inventive, I can learn things, I can talk, I can be amiable, I can adapt myself to certain conditions, I even can go out and camp and have hardship and make a fire out of wet wood; and whatever it is, a human being is not so dumb, is not so stupid, is quite nice and I think many of us are very agreeable.

You understand what I mean. It's a relationship between that what you are to the outside and that what you really are inside. And *that* is where the questions have to come from: What is it inside that is at the present time not fed; to what extent are you actually paying attention to a possible spiritual development, if that spiritual development may be an extension of your feeling and whatever may be emotionally defined by yourself *either* in the form of creation as art or that what you wish to use as emotion in a relationship in a sense of being religious or the acceptance of the existence of God or a universe or different laws, or creatures that are higher than we are or levels that are definitely higher than what we experience on Earth. It has to go in depth for a Man. If he finds out that within himself there are all kind of possibilities of perhaps developing that what at the present time is not developed, what is the relationship of Man by himself. Even if he says can I 'love' Mankind as a whole, where is that love coming from when I hate at least fifty percent of the people and when I fly off the handle when they step on my toe and I curse, even in the name of God.

And I think that has to be considered much, much more than we do. Because if it's just superficial and ordinary life, I make adjustments in ordinary life *very* easily. Or if it's not so easy, at least it may take a little time. I can learn to keep my mouth shut. I can even force myself to drive a car behind someone else without cursing him when he goes too slow. I can

even educate children and to tell them how to do this and that and so forth and I can be a loving father, at the same time I can remain completely unconscious. No, it presupposes a quite a different thing. What is a Man as he is now on Earth, and what's the reason that he exists; and what is it when he discovers that he is alive, and what does life in him represent; and when he discovers that he has life what is he going to do with it, and is there a certain point in which Man says, "I am alive and I will take the responsibility for it." Because surely when you were young you did not take any responsibility. Maybe you even hated the fact that you were born, and definitely it had nothing to do with you.

So there is that kind of a point in one's life, of development in which you might say your eyes are 'open' to the possibility that here is somebody walking on Earth and having to do certain things willy-nilly, perhaps not always with your desires but in any event making adjustments to the economic conditions of life, and perhaps even wanting to continue to live because you haven't killed yourself as yet ... and at any one time when you're in danger you will protect yourself. So of course I come to a point "What is the use" and I say "Yes, there is use"—what. "Well, in order to become this or that" and so forth and whatever I want to describe, but there is a point in which I say I become 'responsible,' and then I take the responsibility away from my father and mother and I say, "Thank you very much for creating me," and here I am in life and now I'm on my own, and I'm grateful for whatever education I may have had and now I have to fight through life myself. And then I become responsible for the maintenance of this life in this body in the best way I can, and then I discover that it is uncontrolled every once in a while and that there is something that comes out of me which is life which sometimes I don't like but sometimes I cannot help, and I say it is my 'nature' or it is my 'horoscope' or it is because such-and-such condition affects me or I can't help it because so-and-so always rubs me the wrong way, and whatever it may be.

I have to become much clearer about my responsibility—where does it start and where does it end, and who can I blame—and it will be a long time before I will start blaming me. And when I start to realize that perhaps I may be at fault at times, I will find a lot of words for it; and I say I am 'mechanical,' and that takes all the blame away again because I will say I can't help it because I am a 'machine,' and then I'm very happy because I've found a word and I don't have to think about it any further.

Something else has to start in a Man that has to become alive in him. And it not an

ordinary form of life that belongs to Earth. It is something that is as if Man, when he takes the responsibility, starts to realize that he is not just here on Earth for nothing at all, or just to help the existence of the Organic Kingdom to continue and to eat, drink, and die. Something has to be in Man that he says, "That is not the aim and that is not the end and that is not the reason I am here, and that is not the idea that is connected with life that I feel in me."

A Man has to start to understand that perhaps he is here for a definite purpose, and perhaps he will allow himself to think about the possibility of creating something so that then he can continue in his life even if this body has to die, that that what he calls his own life that he has fought for, that he then says, "Now I wish it to continue." If he is religious he will say "I hope that God will allow me," but in any event I have to understand that something like a Conscience has to develop in me, otherwise I have no measure whatsoever. And the uncontrolled part I leave alone for the time being; because I say if *within* myself I can be at ease and at peace and I will know within myself what it is really to understand what I am ... and if I know what it is to have a deep feeling emotionally for the possibility of my life continuing to exist and to manifest in a certain form that I say that is 'becoming' to a Man because that is what I would like a Man to be, then the accent is on my inner life and not on the outside force.

And this is really the realization that a Man has to come to first of all, *before* he starts to understand a little bit about what is sleep and what is Observation and what is unconsciousness and what I should do with Impartiality. It cannot have any meaning unless you have questions of that kind. I have to be tremendously dissatisfied with living on Earth; because as long as I consider that when I stay here and I become a little bit more mature that all the different things will be adjusted, as long as I think that there is the possibility with the way I am equipped now in my unconscious state, that even if I continue to improve a little bit I will also become free.

I have to understand that this bondage is inherent in everybody on Earth regardless of what they are doing. You understand what I mean. I talk about Conscience. I talk about an inner life of Man. I talk about his real aim, which is connected with the Will of God; which he knows in himself as life representing, in the first place the form in which he happens to walk on Earth, but in the second place something that one would call 'aspiration': First the possibility of further growth, and if I become interested in my growth, *that* is in a certain kind of evolution which I cannot define immediately; because I don't know even the direction in which it should go, all I know is that when I stay on Earth I remain bound in unconsciousness, and for me when I want to

talk about sleep and Awakening I say I want a state of being Conscious so that I then will know; and it is not knowledge of facts, it is an understanding of my Being.

Those are the things that start to count, and then I take life seriously and then I'm willing to take the responsibility because that what is my life and my body and all the attributes of my body and all the organs, that for me become the means for further growth. Because then I want to use that for a definite purpose, and that aim is not just an ordinary Man on Earth, that aim is an entirely different kind. That aim is in the first place continuation of life, the second place the aim and reason of my existence on Earth for a definite purpose, the third is the maintenance of that what I am in order to serve that kind of a purpose in the best way, the fourth is that I have a relationship towards the totality of all life in which I am a part, and the fifth is that I understand that that what is the totality of the universe is governed by certain forces or laws which I don't know but I know must exist, because it's the only reasonable explanation of the totality of everything that I see. That is the depth of a person that he finally has to uncover, and then when he starts to become interested in such questions, then Gurdjieff can help a little bit.

So what's the sense of telling about, now, you Observe; so you become observant of your manifestations physically expressed, and then you have to be that there is ... let's hope then there is a little 'I' so that the little 'I' will then look at you and Observe you, and the little 'I' has to become Impartial about that what is being seen and the little 'I' has to become acceptance of that what you are as you are without like and dislike, and this kind of an Observation has to take place at the time when it happens and I call that 'Simultaneity' or the moment or an instant—what use is it! Why would I even bother about such kind of Work unless there is a deliberate reason that I must be interested because, almost I would say, I 'cannot live' on Earth anymore. I see my stupidity and I see how I am bound, and I know that I don't want to live that way because it's not becoming to me as a Man. If I wish to become a Man, then I am alive and then I want to be free. Because that is the picture that I have of a Man: Not to be bound and be in prison. If I realize that I am now constantly bound by something, I want to get out of it because it is not ... I am not an animal, I am a Man. This is the difference; and unless I know that, how can I ever become interested in trying to become Conscious.

For what—to become Conscious. I can live on Earth very well in my unconscious state. I can even develop my brain a little bit so I will become a little bit more clever than someone else. I can study. I can write books. I can make money. I can have friends. I can do almost anything

if I set my mind to it. If I make money—my God, nothing is going to stop me—I may walk over people, I may crush them a little bit and I may push them away but here I am; I am, I go because I want to make a million dollars. I can do that on Earth, but that is not the kind of an aim that I want, because it will never satisfy an inner state of myself.

And I'm talking about inner life. I'm talking about that what is at the present time being crushed, what does not come out and doesn't even allow to come out. Because all my manifestations of the outside world prevent me. I keep it within my prison because that what is now there as a reality of myself doesn't dare to come out. That is how I have been educated—to keep it away, to hide it. I never show myself. I always am a little hypocritical. I always want to create a little better impression than what I am. And I know within myself—I know—but I don't want to show it; because I like other people to have an opinion about me so that they will like me, so that in time when I want to borrow ten dollars that they will give it to me. Or, whatever ulterior motives I have—better than the Joneses because I have to have a nice big house with five rooms, they only have four rooms; they only have three children, I want four—and then I suffer for that.

Think a little bit about the motivations of different people in life as you know them. Think about your grandfather, how he is if you remember him, and was he a Man in your estimation. What is a Man for you. What do you wish to become. How would you describe him. What is really the value of a Man. What is developed in a Man. What is the place of Man in this life. When the Bible talks about loving each other as your brothers, sisters—how can one. Your enemies. Ten Commandments. Even the Golden Rule. Even Buddha is the only way. Go to the Mother Spirits? Withdraw? Ivory tower, somewhere away from this world? Is that the fulfillment? Is that the reason I was born on Earth in the midst of other people? Maybe not New York or Boston, maybe in the country? Do I want to go into the country and live by myself and commune with the trees and perhaps God and become a pantheist? How will I live, equipped as I am. From the soil, from all the things that I will grow? And how will I hoe. With a little bit of a hoe that I buy in a hardware store. And, who makes the hoe? Somewhere a factory of people. Machinery. Who makes the machinery? Other people, on another machine. Shoe soles on my shoes—leather, cows that are killed, not naturally die—who makes the leather? Some other factory. Buttons on my jacket, where they come from; the nail I drive in, the hammer, all the tools, everything I buy, supermarket? Try to live the way you think perhaps naturally you should

live as a Man. You remember the growth of the soil. Isaac doesn't like civilization, and when it encroaches on him he goes up further into the mountains; and he does that three times because all the time suburbans and the rest—tourists—they come and encroach on his solitude; and there he is way up in the mountains finally, and there is no soil left and he can't grow anything and he is pushed against the wall.

What can I do when I am a Man like that in this world; when I know that every step that I take I am bound by everything around me, that I constantly ... whenever I look and take in things I keep on becoming and remaining mechanical, reacting as a creature, reflecting certain ideas that someone else pushes towards me and I react towards them. The reality of myself, where is it: Covered. Originality in my thought, what is it: Covered up by associations, rationalization process. Feelings: That what other people tell me to feel, I feel for.

You see what I mean. What is a Man going to be and why should I, when I think about a Man, bother about Objectivity. Why should I even think in this life about the necessity of making a Soul. Why should I even in this life think about God directing me, helping me, to whom I can pray, who learns of my existence and who will listen to me. And how do I pray—to ask Him *what*. For rain? So that my plants will grow? Or that so-and-so, I hope he'll die—my God—because he bothers me?

So try to think a little bit. What is one's life. What is the value of it at the present time, with everything that you have to do in this society. In a way liking it or not doesn't make any difference. What are you going to do with it. It may be obnoxious to you. You may hate it. Maybe you would like to fall asleep with it and tell people not to bother you and only wake you up when there is an earthquake.

All right. Sounds very cynical, doesn't it, and I hope that you really have some interest in wanting to Work on yourself. But you understand, now, where the motivations have to come from. It is not just superficiality. It's just not reading a book. It is something that you find out for yourself what you know and what you really are after; so that you can read a book with discrimination, that you know what it is really want and also what you are looking for so that not everybody who just happens to write, that you have to believe them. You must know for yourself what you can believe in; because it has to be based on your own experience as a human being knowing what is, for you, your experience regarding what someone else happens to tell you. Don't start to believe everything because it is printed. Such stupidities. Don't even believe

everything that is in Search of the Miraculous. That belonged to Ouspensky when he was in St. Petersburg. We're here now—Boston—we have our life to live tomorrow with all the conditions in which you happen to be. And whatever it is that has been placed on you at the present time, what are you going to do with it.

Being bound or not, do you believe it or not. You think you are free? You think you can believe someone because he says so? Don't believe me. Why would you. I have no standing for you. You are closer to yourself than anyone else. Find out for yourself. When I say "If you try this," you'll find out certain things. If I say "You should try to Observe yourself or become Impartial," something will take place in you; it will give you certain information which I'm quite certain is more reliable than anything you can get out of a book, because it's you.

You live with your body. You live with your experience, your life. You have to meet conditions as they are, with that what is your equipment and whatever your thoughts and feelings may be; and to what extent you want to place them and whatever the relation is that you can understand and whatever you think is needed for you in order to have an equilibrium within yourself, maybe you have to allow that there is a God of some kind or a higher form of Being, or that you start to think about His Endlessness. What is it for you—endless. What can you understand about such things. We talk about Infinity—*what*. What do you know. Omniscience, *what* is it. Omnipotence, Omnipresence, attributes of God—what is God, what is it within you. What is your inner life. Where do you live. Where does your energy go—all of them, where. Where. Waste? Transformed? Converted? Into what. What is of use to you. What can you keep. What is there that is permanent. What is there that you can count on five years from now. What is there.

There's one thing you are certain about: That you were born, because you happen to be on Earth. And there's another thing you are certain also: That is, that you die. And that's just about all. You also know that if you stop breathing you die too, and if you don't eat also you emaciate and after a little while of fasting also your body kind of crumbles up. You also say "Yes, I have a feeling, I have so-and-so ..." and you also know a little bit about sex. And what else. You can live on Earth and you can make the best of it and you can write books and you make a beautiful drawing, or you have a wonderful position and you can make fifty thousand dollars and pay taxes. And, what is it; again after some years, what is it.

It's not because I am older than you are. Already quite some time and you start to doubt

what is really the aim of this kind of a life. At what point does it become repetitious. With what kind of a thought do you get up in the morning. Every day, day after day you have to get up because that seems to be the custom, you should not spend the time in bed too long otherwise people will call you lazy. What do you get up for. You wish vacation so that you can—how—spend your time? Where. Go to the Rocky Mountains and come back?

A person is made up of two things: That what you see, that what everybody sees—that what are his manifestations, that what he is mostly physical. There are a few organs that function in a Man, and we call it a little brain because it can get out of the way of cars and see things coming and you can read. Originality, insight—really? Real thought, free from associations? You haven't got it, and you are not educated to that. You repeat what your teacher has told you. You read it in a book and you believe it, and if you don't know it you can look it up in the encyclopedia, which is nothing else than a repetition of all kinds of editions with a little addition to it because it has to become ... it has to be kept up to date. Feeling, what is there—feeling, *real* feeling. Your body expresses your feeling, where is your emotional state. Where is the possibility of emotionally expressing, communicating. When you feel you need your body or you need your tongue, where is the actual devotion. Where is the acceptance of a higher Being of which you are part and which you respect and to which you could become devotional, sacrificing even your life for the sake of God existing.

Your wish may be in a very vague way to become an angel, and then forgetting your task on Earth. The reason you are born, you find yourself alive, what will you do with your life. What are you doing with it now. How much energy goes where, and what is waste and what is useful, what is efficient. What is a characteristic of yourself. Find out what you are, because that's your body, that's your personality, that's what you live with, that's what you know at the present time.

Someone holding up that hand?

Person: Yes. I was wondering about the cassette, Mr. Nyland.

Mr. Nyland: Oh, we have forgotten to wonder about it. Still running.

Person: It just stopped.

Mr. Nyland: Just now. Oh, you must have a very good feeling—intuition.

It's not that I want to fulminate about it, but all I want is to get a little bit below the surface, not just accept everything of Gurdjieff just like you do everything else. When you read

Schopenhauer or Kant or any one of those philosophers, or anything about mystics or a little bit of the mystery plays or something about Greece or something that you find out in Egypt or a little bit of Vedanta or Upanishads and so forth—and a little bit of Zen and sprinkling of something else from Persia—what do you *know* so that you actually experience it. Just a little bit of something that sticks in your brain and you think you're clever. What can you do—really do—and what can you do with your heart, with *all* of you. To what extent can you be complete when you do certain things; as we would say, with all three centers 'united' into One to become, in that, an image in which you are God because that is unity.

How can you live as a human being when one day you feel one thing and the next day you have forgotten about it more or less; or you don't want to do it, you make promises and you ... naturally you don't keep them. You tell lies all the time—you know it, particularly to yourself. You never ... don't want to face the truth. You know you don't like yourself sometimes, but you have an excuse because so-and-so had done this-and-that to you. Face the truth first. What are you: Just an ordinary little bit of a human being trying to get along in the world with a little bit of cleverness, a little bit of dexterity, little bit of distinguishing yourself from the rest of the world, and then they say how marvelous you are and then you glow and you purr like a cat. What is it to you. Even building a house, what is it to you. The people can say, "Yes now he has a name in the paper." If it is expressed in terms of that kind of a respect, are you actually satisfied, are you that easily flattered?

What is your inner life. What is the reality. What is there what is you what always is the same, what was with you when you were born and probably will stay after you die. Because the physical body, *what* is that: Nothing else but a form. Your life counts. And, what do you know about your life. You judge your life by the manifestations. You think that life is in all the little cells because they happen to have a little bit of blood in them and then they are so-called 'alive,' *where* is the central point. Where is that what is unchangeable in you. Where is that what is free from this Earth and still is life. What is free from all dimensions of time and space. What is your Magnetic Center. What is the representation of God in you. Why does one even think about God, believing that one could pray and contact Him. Why do you think that He must exist. Because you happen to think about Him?

So we let it go, now, at that. Do you understand now what kind of a questions I would like you to have. You understand now that it has to do with living on Earth and the possibility during

this kind of a lifetime to find out what is the value of your life, and if possible the utilization of your life as it is now for a very definite purpose; not immediately connected with Earth, but maybe connected with Heaven on Earth or maybe with Heaven within, in some way or other at least having a representation within yourself of the possibility of a development in a spiritual sense; so that you actually could become Conscious, that you could become Conscientious, that you could become a Man who knows what to do at any one time, wherever, regardless to do that what is right for the condition as the conditions demand such activity by such a Man. Such a Man is harmonious because he is in equilibrium, having satisfied all the different potentialities of him and having made it grow up until its completion so that then Man as a unit can become a fusion of such three bodies within one. Such Man answers the purpose for self-Consciousness. Such Man can, at the proper time, be in contact with his God.

These are the questions that are important in your life. I have no interest whatsoever to talk ... talk about just all kind of nonsense in order to satisfy your silly questions. When the questions come from your heart, that's important because that means something. When a question bothers you and you cannot sleep, that means something. When a question has to do with suffering, perhaps needlessly, that means something. When a question is based on a problem in ordinary life that you cannot solve because you don't know which way to go and you don't have enough wisdom and you don't know how to attack it or even how to look at it or what to do with it so that you are not consumed and destroyed—those are things that count. This is the depth of Gurdjieff. This is the depth of that kind of philosophy, that kind of esoteric Christianity, that kind of real life, real living, real conduct of life, real philosophy of life—your life, everybody's life—to place each person in the proper relation towards each other, to try to understand what is meant by that what is a development for oneself regardless of whatever Earth has given us and what perhaps at certain times prevents us from developing further.

How to find a way for evolution. How can one become part of that kind of entity that does not belong to Earth but is on Earth as life. How can one have perspective. How can one change aspiration into inspiration. How can one actually live within oneself and be silent, without the need for any talk or philosophy or anything expressed and just Be. How can one reach a higher level of Being than we are allowed to at the present time—now. How can one get out of a state of unconsciousness into the realization of that what is light that I can see, that I really will know, that I know in what direction I should go and that I also will have the strength to go, and that I

will be able to judge what is right because I will have a Conscience that will tell me. How can I listen to the voice of God. How can I be quiet so that I can be guided.

You see, it doesn't make any difference if you come back next week ... next time when I'm here. If you come back we talk about that. Because I don't, and I refuse, to talk about nonsense—explanation of a little bit of something that you can read in a book, even interpret for you All and Everything or even tell you about certain books that are written about Gurdjieff which are absolute nonsense. The reality of yourself is in Work on yourself, until you verify within your own life what becomes the truth for you. And it doesn't make any difference if afterwards you find it affirmed in All and Everything; because, what can Gurdjieff tell you; when you know for yourself what is the truth, not even God can change that.

That is what Man should be. Stand on his own feet. Touch the Earth; be in contact with it because he is an Earth being. But stand up straight, not be like a slug, and put his hands up towards that where he wishes to go—towards Heaven if you like, towards Infinity, towards the clouds for a little while maybe, towards the blue sky—pointing in the direction he wishes to go, free from Earth with that what is his emotional state, which is the center of Man around which everything will turn around for him to become the central point because he wishes to be a Man and he wishes to be united with God. He wishes to go away from Earth in order to find out what is there beyond. He wishes to find what is beyond all activity so that he can say, "I know. I have tasted the good and the bad. I have taken. I know. I know life on Earth. I'm ready." I wish life maybe somewhere else, maybe different kinds of levels, but I want to grow because I know that is my aim.

We talk about such things if you want to come back. But don't come back if you remain superficial. To be honest, if you are I don't wish you.

Goodnight.

End of tape